

PAPERS
OF THE
SCHOOL OF ANTIQUITY

UNIVERSITY EXTENSION SERIES
NUMBER THREE



NOTES ON PERUVIAN ANTIQUITIES

BY

FREDERICK J. DICK, M. INST. C. E.

PROFESSOR OF ASTRONOMY AND MATHEMATICS
SCHOOL OF ANTIQUITY, POINT LOMA, CALIFORNIA



POINT LOMA
THE ARYAN THEOSOPHICAL PRESS
DECEMBER 1915

PAPERS
OF THE
SCHOOL OF ANTIQUITY
UNIVERSITY EXTENSION SERIES
NUMBER THREE



NOTES ON PERUVIAN ANTIQUITIES

BY

FREDERICK J. DICK, M. INST. C. E.
PROFESSOR OF ASTRONOMY AND MATHEMATICS
SCHOOL OF ANTIQUITY, POINT LOMA, CALIFORNIA



POINT LOMA
THE ARYAN THEOSOPHICAL PRESS
DECEMBER, 1915

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the wanng energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples.

*—From the School of Antiquity Constitution,
New York, 1897*

NOTES ON PERUVIAN ANTIQUITIES



THE purpose of the present notes on Peruvian antiquities is to outline the general nature of some of the problems — suggested by the ruins, known history, and traditions of Peru — that still await solution. These problems may be found to bear an important relation, not only to American history, but also to still broader questions connected with the past history of humanity.

The center of ancient Inca civilization appears to have lain in the neighborhood of Cuzco, between the middle and eastern chains of the Cordilleras, amid scenery of unsurpassed grandeur; while the extent of the empire latterly under Inca rule was in length nearly three times that of California. In the valleys of the Cuzco region the climate and products are like those of Italy and Spain, while crops like those of northern Europe are found in the more elevated plains and ravines. Above that level are Alpine pasture lands, and then bleak regions, rocky peaks and everlasting snow. At Quito, once under the Incas, there is a mountain just on the equator, whose summit is snow-capped throughout the year; Cuzco is about 11,500 feet above the sea.

Lake Titicaca, 250 miles south of Cuzco, is 12,500 feet above sea level. Corn will not ripen in the basin of this lake, which is about 300 miles by 100 in extent. The lake itself is now 120 miles by 40. Around its watershed the Cordilleras attain their greatest heights.

According to Sir Clements Markham the most ancient human remains discovered in Peru is the mummy exhumed at Tarapac in

1874. It lay beneath a volcanic formation called *chuco* of vast antiquity. With the body were cotton twine, a woven bag, and some cobs of maize. The perfection to which the cultivation of maize and potatoes had been brought by the Peruvians, and their domestication of the llama and alpaca are, Markham says, convincing proofs of the remote antiquity of this civilization. The maize at Cuzco has stalks fifteen feet high, and grain four or five times the size of ordinary maize grain.

The extent of ancient ruins throughout the Andean regions and Central America was very fully treated of by Dr. Heath in 1878, and an account thereof, with comments by H. P. Blavatsky, will be found in our Spanish magazine, *El Sendero Teosófico*, from September to December, 1912. It would take too long to describe a tithe of these wonders. There are three main types of pre-Inca construction: the polygonal Cyclopean, the Tiahuanaco styles, and the pre-Inca roads and aqueducts. One of these roads wound along the Andean heights all the way from Cuzco to Quito, a distance of fifteen hundred miles. It was macadamized, had many huge retaining walls, was often cut for leagues through rock, sometimes to a depth of sixty feet, and was evenly graded, necessitating the use in ravines of great masses of solid masonry, or occasionally, suspension bridges. Another proceeded from Cuzco to the Pacific coast and then on to Quito. The wild route of the former made the work a more difficult one than can be found in our transcontinental railroads. A suggestion may be hazarded that the Cyclopean builders were not wholly unfamiliar with the art of tunneling. As to this, time will doubtless show. One aqueduct alone was four hundred and fifty miles in length. The main roads referred to were of unknown antiquity in the time of the Incas. When Huayna Capac went to Quito with his army, he found it necessary to repair them at some points. As to the extent of walled terraces, often Cyclopean, in the Andean ravines, Dr. Heath estimated their length sufficient to encircle the globe ten times, and he considered his estimate below the mark. That there are also innumerable buried cities is something admitting of little doubt. Professor Bingham, while pursuing his investigations in connexion with his discovery of the remarkable Inca city of Machu Picchu, perched on top of a mountain in one of the most inaccessible regions of the Andes, traveled over about ten thousand miles of country, and reported that they had but scratched the surface of Peruvian antiquities.

First let us glance at the nature of the problem presented by Peru-

Lomaland Photo. & Engraving Dept.

SACSAHUAMAN FORT NEAR CUSCO, PERU



Lomaland Photo. & Engraving Dept.

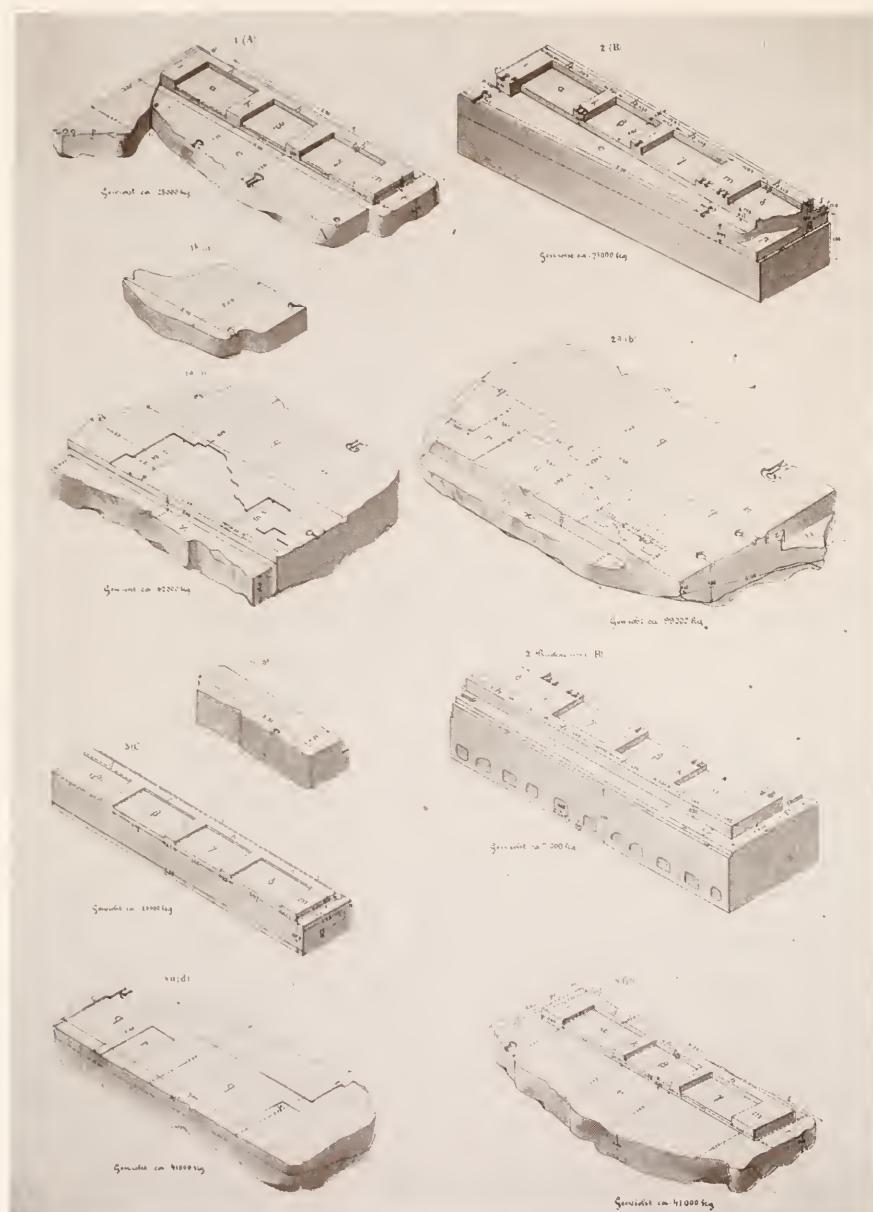
ONE OF THE WALLS OF SACSAYUAMAN FORT





Leyland Photo, Eng. Eng. Dept.

TORSOS AT TIAHUANACO



Lomaland Photo. & Engraving Dept.

LARGE DRESSED BLOCKS OF STONE AT PUMAPUNGU, A RUINED CITY
NEAR TLAHUANACO

vian polygonal Cyclopean construction. The fort of Sacsahuaman, near Cuzco, may serve for an object lesson. It will be seen that the Incas imitated in the upper walls the megalithic work beneath of their unknown predecessors. But what are we to think of the immense stones, many of them weighing from two hundred to three hundred tons, to be seen today in these lower ancient walls? The human figures standing beside some of them afford a better idea of their prodigious size than any merely arithmetical statement.¹ But it is not only their size, but the extraordinary manner in which, despite their polygonal and varied shapes, they were accurately cut and closely fitted, that excites astonishment. Some of them are known to possess as many as twelve faces. Surely it is self-evident that the people who handled and cut such blocks in the way they did, must have been of considerable stature, and have owned excellent tools. Were it but a case of handling one or two such blocks, the quarrying, cutting, and transportation would tax the resources of our day. But when we find thousands of examples of this extraordinary style, in America, Etruria, and other parts, there can surely be but one conclusion.

One writer says that the platforms on which the great stone images are, on Easter Island, are "very much like the walls of the Temple of Pachacamac or the ruins at Tiahuanaco in Peru," and that they are in this identical Cyclopean style.

"Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizarro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past, as we hope to show it may in most things else," wrote H. P. Blavatsky in 1880.

Here we shall be obliged to take a short excursion into anthropology. According to the law of atavism, if in our own day we occasionally find men and women from seven feet to even nine feet and eleven feet high, it only proves that there was a time when nine feet and ten feet was the average height of humanity, even in our latest Indo-Eu-

1. Other illustrations of Sacsahuaman and Ollantaytambo will be found in the numbers of *El Sendero Teosófico* above mentioned.

ropean race. But as science is in the habit nowadays of thinking in millions of years, we may as well follow the fashion, and take a glance into Miocene times.

The Commentary to one of the Stanzas of an archaic record, to which H. P. Blavatsky had access, and which is in safe keeping, says that after the Great Flood of the Third Root-Race (the Lemurians):

Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and pygmies (the dwarfed races of the Poles). . . Many acquired divine, more — unlawful knowledge.

Thus were the Atlanteans approaching destruction in their turn. Who can tell how many geological periods it took to accomplish this fourth destruction? But the Stanza goes on to say, and this brings us to Miocene times, about four million years ago:

They (the Atlanteans) built great images, nine yatis high (27 feet) — the size of their bodies. Lunar fires had destroyed the land of their fathers (the Lemurians). Water threatened the fourth (race).

The statues found by Cook on Easter Island measured, almost all, twenty-seven feet in height, and eight feet across the shoulders. As to how the records just referred to have been preserved, there is no time tonight to go into that question. The two volumes of *The Secret Doctrine* have been published for nearly thirty years, and they are packed from cover to cover with clues for devotees of Archaeology, Astronomy, Chemistry, Biology, Electricity, Magnetism, Anthropology, Ethnology, Philology, and other sciences, and it is one of the miracles of the times we live in, that its teachings are not better known, or at least more openly acknowledged.

In *Numbers*, c. xviii, 11, we read of the giants Anakim. In *Deuteronomy*, c. iii, 11, we read of Og, a king who was nine cubits high (15 feet 4 inches), and four wide. Goliath was six cubits and a span in height (10 feet 7 inches). India had her Danavas and Daityas; Ceylon her Rakshasas; Greece her Titans. The only difference between the Jewish Scriptures and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., is this: While the pagans mention only the *skeletons of giants*, dead untold ages before, relics that some of them had *personally seen*, the Bible interpreters unblushingly demand that Geology and Archaeology should believe, that several countries were inhabited by such giants in the days of Moses!

The two sculptured torsos now shown, which stand in front of the church at Tiahuanaco village, and which are evidently portraits, like those on Easter Island, belong to human forms about 12 feet in height.

Inasmuch as the height of the megalithic gateway to Sacsahuaman fort is 12 feet, and width 6 feet, the conclusion is natural that these two torsos at Tiahuanaco are nothing but *veritable life-size portraits of two of the megalithic builders of Peru, of date nearly coeval with the cataclysm of 850,000 years ago*, which submerged the island continents of Ruta and Daitya, and which survives in the Race-memory as "The Flood." These torsos probably lay buried for long ages, and were thus fairly well preserved.

The figure next shown, also near Tiahuanaco, is, exclusive of the base, about $7\frac{1}{2}$ feet high. I shall refer to the details of this symbolic statue later on. Meantime it may be suggested that three widely different epochs are indicated by the ruins at Tiahuanaco. This, of course, is one of the problems requiring further investigation.

In Markham's latest book, *The Incas of Peru*, published in 1910 — and Markham is one who has devoted the study of a long lifetime to Peru and its antiquities — he says of Tiahuanaco:

Such a region is only capable of sustaining a scanty population of hardy mountaineers and laborers. The mystery consists in the existence of ruins of a great city on the southern side of the lake, the builders being entirely unknown.

The city covered a large area, built by highly skilled masons, and with the use of enormous stones. One 36 ft. by 7 ft. weighs 170 tons, another is 26 ft. by 16 by 6. [Another elaborately and accurately dressed stone, seen in the illustration, weighs 108 tons.] Apart from the monoliths of ancient Egypt, there is nothing to equal this in any other part of the world. The moving and placing of such monoliths point to a dense population, to an organized government, and consequently to a large area under cultivation, with arrangements for the conveyance of supplies from various directions. There must have been an organization combining skill and intelligence with power and administrative ability.

The point next in interest to the enormous size of the stones is the excellence of the workmanship. The lines are accurately straight, the angles correctly drawn, the surfaces true planes. The upright monoliths have mortices and projecting ledges to retain the horizontal slabs in their places, which completed the walls. The carvings are complicated, and at the same time well arranged, and the ornamentation [symbolism, he means] is accurately designed and executed. Not less striking are the statues with heads adorned with curiously shaped head-dresses. Flights of stone steps have recently been discovered, for the ancient city, now several miles from the lake, was once upon its borders. Remarkable skill on the part of the masons is shown by every fragment lying

about. Such are the angle-joints of a stone conduit; a window-frame of careful workmanship with nine apertures, all in one piece; and numerous niches and moldings. There is ample proof of the very advanced stage reached by the builders in architectural art.²

It appears that at the end of the sixteenth century Bartolomé Cervantes, a canon of Chuquisaca, gave to Oliva, who wrote a history of the Jesuits in Peru, a manuscript dictated by Catari, a *quipumayoc*, or keeper of the records, in which manuscript the statement is made that no judgment can be formed of the size of the ruined city, because nearly all was built underground. And Markham adds that Professor Nestler of Prague has proceeded to Tiahuanaco with the object of making researches by the light of the account of Catari.

In THE THEOSOPHICAL PATH of July last will be found a reference to some of Professor Nestler's work there, but he appears to have been unable to prosecute his investigations, for some reason. The remarkable statement of Catari only serves to heighten our interest in what Tiahuanaco may conceal.

Geologically, the Andes are comparatively modern. The bones of a mastodon have been discovered at Ulloma, in Bolivia, which is now 13,000 feet above the sea. In the deserts of Tarapaca are numerous skeletons of gigantic ant-eaters, whose habitat is a dense forest. When the Andes were lower, the trade wind could carry its moisture over them to the strip of coast land which is now an arid desert. When mastodons lived at Ulloma, and ant-eaters in Tarapaca, the Andes, slowly rising, were some two or three thousands of feet lower than they are now. "If the megalithic builders were living under these conditions," says Markham, "the problem is solved, for maize would then ripen in the basin of Lake Titicaca, and the site of the ruins of Tiahuanaco could support the necessary population."

But if the *megalithic* Cyclopean belongs to an epoch hundreds of thousands of years back, it is certain that the monolithic doorways at Tiahuanaco belong to a far later period. The height of the doorways is sufficient evidence, it appears to me, that these belong to some time anywhere between say 10,000 and 80,000 years ago; and if it could be shown that the Andes were say 3000 feet lower within about these time limits, we should have the approximate date, at least, of these doorways. The people in the elevated province of Huarochiri had an

2. Besides the fourth plate now given, illustrations were Plates 26, 37, 38, 39 in *Die Ruinenstätte von Tiahuanaco*, by Stübel and Uhle, Leipsic.

actual tradition that in remote times it possessed a climate similar to that of the coast valleys.

Tradition throws another peculiar light, which one cannot ignore, on conditions once prevailing in that region. Markham suggests that the Pirua and Amauta dynasties may possibly represent the sovereigns of the megalithic empire, whose decline and fall was followed by long centuries of barbarism, so that the people had almost forgotten its existence, while the tribes of the Collao were probably of another race.

This at least suggests a continuous link through which ancient traditions might descend. The tradition now to be referred to was, so to say, *dramatized* by the lady Siuyaco, when she caused her son to appear, clad in shining gold, before the Incas on Sacsahuaman hill, who hailed him, Inca Rocco, as ruler thenceforth.

Now this is the tradition. In Cieza's *Crónica del Perú*, c. 103, we read:

Certain Indians relate that it was of a surety affirmed by their ancestors that there was no light for many days, and that all being in darkness and obscurity, the Sun appeared resplendent on the island of Titicaca.

Again, in vol. ii, c. 5, the Indians are reported as saying that, far preceding the time of the Incas, there was once a long period without seeing the Sun, and enduring great labor by reason of this deprivation, the people made great offerings and supplications to those they held as gods, begging the light they needed; and that being in this condition, there appeared on the island of Titicaca, in the midst of the great lake of Collao, the Sun most resplendent, at which all rejoiced.

This points to a time when the Earth's axis more or less coincided with the plane of the ecliptic, more than 400,000 years ago, when there must have been darkness for a good while each year at the place.

Here we have Inca tradition corroborating what was taught in the temples of ancient Egypt. Thus Tiahuanaco suggests another problem: *Do we moderns understand the forces which control, or do we know all about, the movements of the Earth?*

The next problem is in regard to the symbolism at Tiahuanaco. Was it related in any way to the religious belief, as it is called, of the Incas, or can any connexion be traced? If fundamental belief is best shown by *character* and *deeds*, what was it that mainly characterized their civilization? Says Markham:

Their name for the Supreme meant—"The Splendor, the Foundation, the Creator, the Infinite God," which shows the sublimity of thought attained by the ancient Peruvians in their conception of a Supreme Being—the infinite cause, the fundamental principle, the light of the world, the great teacher.

Under the Inca system all who could work were obliged to work, all lived in comfort, and there was ample provision for the aged, for young children, and for the sick. No money was necessary, for every family had a right to everything needed for the nourishment and well-being of its members, from the market, without payment. In case of disaster to any community, caused by weather, accident, or an enemy, the neighboring villagers repaired all damages, and gave all needful help. So perfect was the Inca organization that it continued to work efficiently, and almost mechanically, for some time after the guiding heads had been struck down, by the Spaniards. Under such a system there could be no want, for thought was taken for the nourishment and comfort of every creature. There was hard work, while provision was made not only for rest, but also for recreation.

Not only did they greatly prefer the arts of peace to those of war, but among them the injunction of all the Great Teachers of Antiquity, to love and serve one another, was raised to the rank of an everyday practical precept.

The Incas had many things we associate with the idea of culture. They used no money, but some of their buildings were surrounded by gardens of flowers with numbers of llamas and shepherds, life-size, all made out of pure, solid gold. The walls and floors of some of their palaces and temples were lined with solid gold. Their art work in gold and silver was something amazing. One would have to go back to the cities Plato tells of, that belonged to later Atlantean times, to find a parallel to conditions actually existing in Peru within what we call the historic period. The Incas had their sacrificers, speakers, hermits, performers of family ceremonies, soothsayers, diviners, bards, reciters of history, musical composers for string and wind instruments, dramatic authors, dancers, recorders, accountants, designers of art work, architects, workers in metal, and so on. In fact their activities were endless. They had their festivals at the same time as the peoples of the Far East, that is, at the equinoxes and solstices, and for excellent reasons, too.

Possibly this picture of an Inca, surviving at the present day, may help us to realize what must have been the character of this noble race before it was finally stupefied into apathy through the horrors perpetrated by the gold-worshiping Europeans.

Some of the Inca pottery is now shown.³ The next picture shows

3. Plate 41 in *Die Ruinenstätte von Tiahuanaco.*

two of the many specimens of pottery made by their neighbors, or possibly predecessors, in Chimu.⁴ The discoverer of the Chimu pottery in the Chimcana Valley, Mr. T. H. Meyring, placed its date as at least 7000 years ago, while some think 12,000 would be nearer the truth. There are many heads, statuettes, and vessels ornamented with heads; and the most remarkable thing is revealed by the portraiture, which is undoubtedly what we call Aryan. These artifacts exhibit not only great refinement of type and of coloring, but very considerable variety, originality, and humor.

This piece of an ancient tapestry from the great Inca necropolis of Ancon, proves an unmistakable link to have existed between the supra-physical teachings known to the Incas at one time, and those of the earlier builders of the Temple of Ak-kapana at Tiahuanaco. I use the word supra-physical, because "metaphysical" suggests little more nowadays than a kind of intellectual gymnastics, instead of actual knowledge of inner nature. That we have an inner subtle body, in which are the real organs of perception and action, constituting a link between the soul (through thought and will) and the objective world, was known to many Incas and Aztecs. This symbolic tapestry is one proof. In the original, the meaning was accentuated by the use of various colors.

This reproduction of an Aztec design on deerskin, possesses also some points of correspondence with Tiahuanaco symbolism. While largely astronomical, we find twice depicted, accurately and unmistakably, the sacred Tetrad, or Tetrakty, an ancient and universal symbol, as to which much is written in *The Secret Doctrine*.

The monolithic door at Tiahuanaco is famous among all archaeologists.⁵ On the interior side is the remarkable and most carefully executed symbolic design, which has long been one of the interesting puzzles of archaeology. The monolith, which weighed nine tons in its finished state, was broken across, probably during a severe earthquake. It was in fact completely overturned, and to this, fortunately, is due the very perfect preservation of detail, during what must have been an immense period of time. The eastern face, seen in the first picture, lay uppermost, and has plain traces of its lengthy exposure to the elements.

4. See numbers of *El Sendero Teosófico* before mentioned.

5. See illustrations in THE THEOSOPHICAL PATH for July, 1915, accompanying "Studies in Symbolism," III,

The next picture shows the detail of the central figure, and with some of the others is taken from Stübel and Uhle's splendid work, *Die Ruinenstätte von Tiahuanaco*.⁶

H. P. Blavatsky pointed out in *The Secret Doctrine* that there is not an old fragment but shows belief in a multiform and even multi-genetic evolution, and unless I am greatly mistaken we have here a fragment which proves this fairly conclusively, provided we admit that it represents neither a human king, nor an idol, nor an anthropomorphic deity, but that it stands simply — *a symbol of the divine-human race*.

The principles in Man, potential and actual, are typified radiating around the head, and in other ways, in conformity with the teachings of the ancient Wisdom-Religion. The dual ascending and descending evolution and involution appears to be indicated by the puma- and condor-headed scepters in either hand. There are astronomical meanings, by the laws of correspondence. The Aeon reached is suggested by the shape of the head and of the three inner planes from which it protrudes. The Root-Race of *this* Aeon passed and completed, is shown by the left hand covering the fourth division of the scepter; while the right hand and scepter shows that the Fifth has commenced, with two more still to come.

The surrounding figures indicate the distinction drawn between the higher principles and the lower. Notice the central position of the eye. An article on this topic will be found in the November number of *THE THEOSOPHICAL PATH*. A winged figure surrounds the eye.

Notice the distinct manner in which the idea of ascending evolution is indicated, in the middle group of figures.

The next illustration shows detail of frieze below, which among other things appears to typify the solar powers, and the fourfold powers ruling manifested nature. A definite cycle, or rather succession of cycles, seems also to be implied, beginning and re-entering at the divisions indicated.

The Chavin stone of diorite, now at Lima, is seen in the next picture.⁷ It is twenty-five feet long, and weighs forty-five tons. It was found in the Marañon Valley. Belonging to megalithic times, its date is of course at present unknown. The symbolism is totally different in treatment, and clearly betokens a different race. But

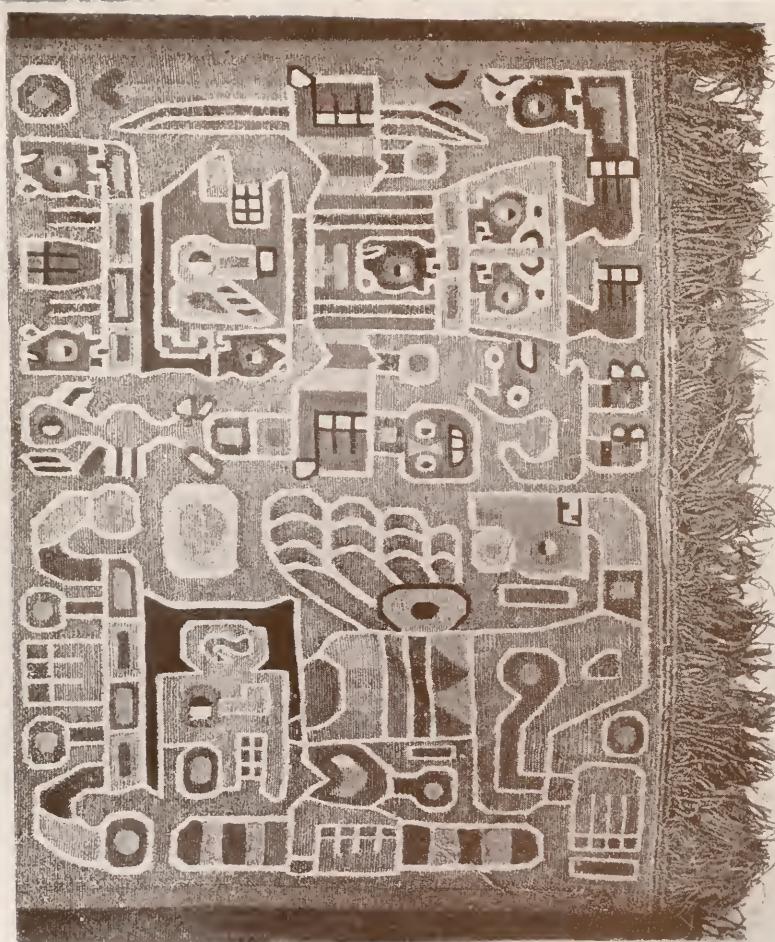
6. Plates 5, 8, 11, 13, 15, 17, 18, 19.

7. See *The Incas of Peru*, by Sir Clements Markham.



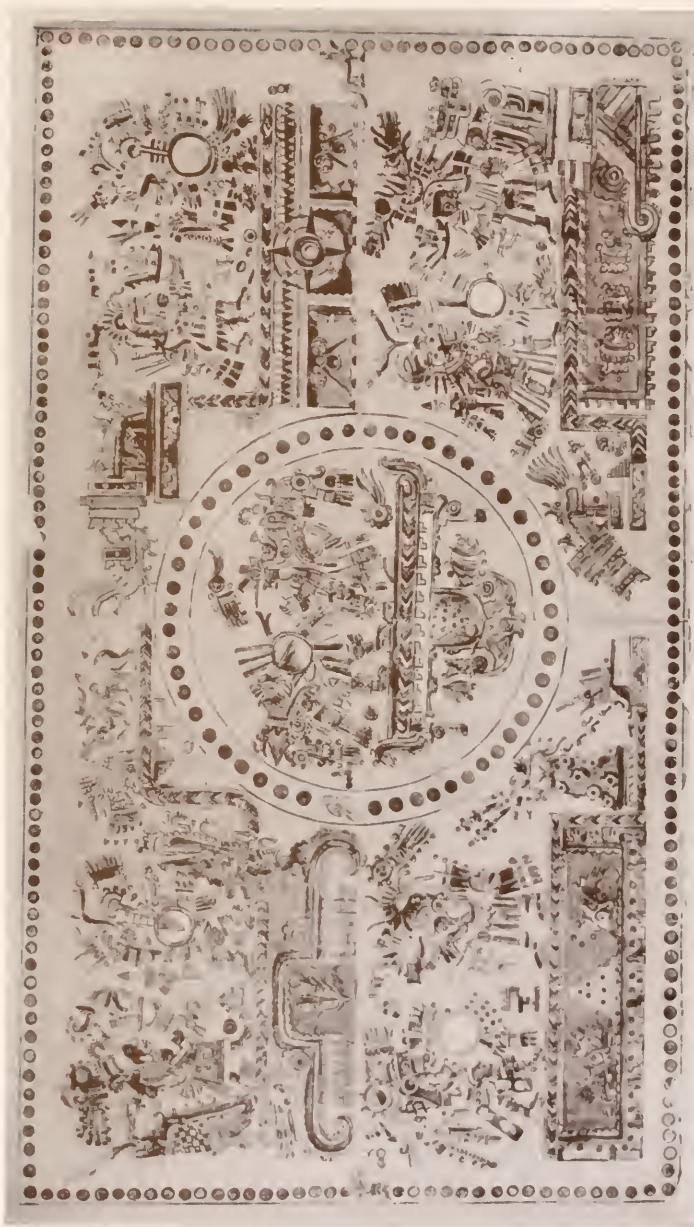
Lomaland Photo. & Engraving Dept.

AN INCA OF TODAY



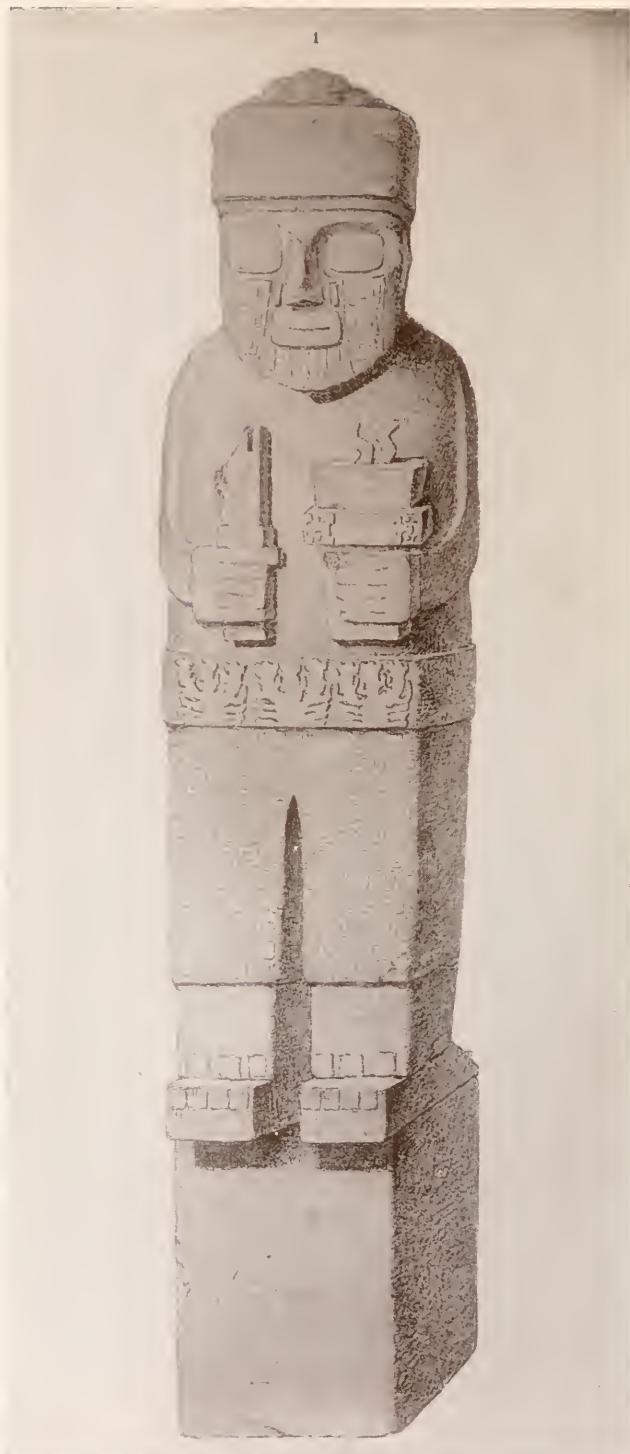
Lomaland Photo. & Engraving Dept.

TAPESTRY WITH SYMBOLIC FIGURES, FROM THE NÉCROPOLIS OF ANCÓN



Lomaland Photo. & Engraving Dept.

AZTEC DESIGN ON DEERSKIN, IN THE NATIONAL LIBRARY, PARIS



Lomaland Photo. & Engraving Dept.

STATUE AT AK-KAPANA, TIAHUANACO

the subject matter is identical, and in some respects grander, than at Tiahuanaco, if that be possible. There appears to be a reference, too to the forces controlling rotation and axial changes, as was also found by Cambyses in an Egyptian temple.

The statue now shown is at Tiahuanaco. It is especially noteworthy in portraying, almost humorously, in a simple but most effective manner, the main teaching of Antiquity, namely, that humanity is the subject of both evolution and involution — Involution of the higher spiritual and mental powers descending at a certain epoch from above — or rather, from within: and Evolution of the physical and astral vehicles which constitute the lower nature, ascending from beneath — or from without, that is, the regions of objectivity.

This duality is emphasized by the belt of flame, beneath which is depicted the garment of the objective, composed of minute lives — only imperfectly conceived by us moderns as atoms or electrons — which underlie and build up all living and material forms. Their true supra-physical nature is typified by the detail shown in the next picture⁸ — threefold on the spiritual side, and fourfold on the objective.

The objects found at Tiahuanaco — models of various kinds — shown in the next picture,⁹ may be conjectured to have been used in the temple teachings, regarding stages in Man's evolution and involution. Their symbolical character is evident.

8. Plate 31a, *Die Ruinenstätte von Tiahuanaco*.

9. Plate 32, *ibid.*

SCHOOL OF ANTIQUITY—UNIVERSITY EXTENSION COURSE

THE foregoing paper is the third lecture of a University Extension Course, inaugurated by Mme. Katherine Tingley under the auspices of the School of Antiquity, of which she is Foundress and President. The address was delivered in Isis Theater, San Diego, on October 10th, 1915.

The course includes lectures by different professors and students of the School of Antiquity, and other prominent speakers of the city of San Diego, upon Archaeology, Art, Peruvian and Central American Antiquities, China and the Far East, in earlier and later times, Egyptology, History, Psychology, Sociology, Law, Higher Education, Literature, Biology, Music and Drama. Many of the lectures are illustrated, from original and other material in the collections of the School of Antiquity and elsewhere.

Besides the foregoing paper, the following are now also in course of publication in the present series:

The Spirit of the Hour in Archaeology: a comparison of present biological and archaeological methods and results; by William E. Gates, Professor of American Archaeology and Linguistics, School of Antiquity.

The Relation of Religion to Art in Antiquity and the Middle Ages, by Osvald Sirén, Professor of the History of Art, University of Stockholm, Sweden.

Prehistoric Aegean Civilization (illustrated), by F. S. Darrow, PH. D., Professor of Greek in the School of Antiquity.

Early Chinese Painting (illustrated), by Prof. William E. Gates.

Others will follow in due course.



THE ARYAN THEOSOPHICAL PRESS
Point Loma, California